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AUTUMN REVERIE

"Not a Sparrow Falls"

Like soft brown sparrows or bright tanagers,
Over the world the leaves are falling, falling—
Brilliant but dying, down they flutter, down:
Summer is over: death is calling, calling . . . .
Like stricken birds,—light, one by one,—they fall;
Or many by many. Beautifully they cumber
Earth with their drifting, leaf on fallen leaf:
What hand can hold them or what mind can number?
Mighty and tender there is One who stands
And gathers all that falls in steadfast hands.

E. MERRILL ROOT

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For November 9—Disciplined Living

I Peter 1:13-23; 4:1-5

A SOURCE OF MORAL STRENGTH

Great writing is often called out by a felt need. The letter of I Peter was written to people who were no longer a tolerated sect, but a persecuted minority. Hardships of more or less formidable nature had been experienced by the early Apostles. St. Paul remembered five lashings, three beatings with rods, one stoning, and various other misfortunes. But with the rule of Trajan (or was it Domitian), Christians became liable to death for the mere bearing of the Name. The scourge had spread far beyond the limits of the capital city, reaching to the far-away provinces of Asia Minor, to which the letter is addressed. Here, small, isolated groups, in the missionary fields of St. Paul, were feeling the lash of Roman hostility.

What do you say to people under persecution? The writer does not dodge or equivocate. Suffering has come in the form of a "fiery trial." There is danger of apostasy and desertion of the cause.

The Epistle calls for an even greater loyalty to Christ to be manifested by finer living. "Rejoice," even though undergoing trials. "Gird up your minds, be sober." Be prepared and ready. "Be Holy, for I am holy." "Conduct yourselves without fear," "Love one another with a pure heart."

Strangely enough, this note is one much sounded today. In his Quaker Lecture this summer, D. Elton Trueblood asked for "The Recovery of Discipline," saying: "It is time to use plain language and to admit that our popular cult of freedom is a silly cult . . . We must admit that the older Quaker discipline was a source of enormous moral strength. The disciplined simplicity of speech, clothing, and manner of life released energy for social concern."

Every one of the admonitions of I Peter can well be urged upon us today. Indeed, unless we will hear and heed such calls to the disciplined life, there is grave danger that we shall fail to be effective in our day.

The effectiveness of even a small, but well-trained, consecrated, disciplined group has been too often demonstrated to need proof here. Such a group wearied out the persecution of the Roman Empire, and passed on the precious heritage to our Western World.

Questions:

1. Do you believe that the "blood of the Martyrs is the seed of the church"? Explain and discuss.
2. Is it possible to rejoice in tribulation without getting a "martyr complex"?
3. To whom would you be likely to write such a letter as I Peter today?
4. Where should we begin to discipline ourselves to meet the need of today? In eating? In dress? In automobiles? In attitudes toward others, races, nations?

RUSSELL E. REES

For November 16—Building Christian Character

II Peter 1:5-11; Jude 17-21

BUILDING THE BUILDING WHOLE

The opening verses of II Peter declare the riches of Divine Grace, and the promise is made that those who renounce the things that are not of God will become partakers of the divine nature. These blessings of God are sure, but they come only to those who show by their lives a real desire to have them. How does one show this desire, and how does it grow constantly stronger?

The phrase, "building Christian Character," is an apt one for the Scriptural passages used. Virtue after virtue is carefully laid one on top of another, as bricks are placed one on another in a building. The upper one is nicely fitted to its predecessor, rests upon it, and yet in a sense completes it. See the building grow: faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity.

Now the parts of a building, as the traits of character have an interdependence. There is no such thing as a completely isolated virtue, just as there is no isolated building block in the wall. Each supports and strengthens all the others. A shoddy piece means a weakened building. So also, what is faith without virtue- Or knowledge without temperance? Or godliness without charity?

Then, too, the separate parts are trivial until they are seen in relation to the final structure. A brick by itself is just a brick, of little value. But a brick related to other bricks may become a home, housing all the tenderness and concern of a family, or they may become a sanctuary, a place of worship, a house dedicated to Christian nurture and service. So also a single virtue standing alone may be a trifle. Take the single virtue of knowledge; separate it from virtue and brotherly kindness and you may have a bad citizen. But put the virtues together in one who is earnestly seeking to serve Christ and what a magnificent temple is raised to the glory of God. The final structure, Christian character, is greater than the mere sum of its parts; it, too, may be a worthy home of the soul; a living sanctuary; a true temple of the Spirit.

He that lacks these things is blind. This is the reverse side of the picture. Which of the virtues can we leave out? Read the long history of Christian endeavor in the world and see what happens when one is omitted. "These be they who separate themselves, sensual, having not the Spirit." But those who build the building whole shall be given entrance into the everlasting Kingdom.

Questions:

1. Compare the virtues listed by II Peter with those of Ephesians 6:14-18, also with Matthew 5:1-12.
2. What is the danger of "single emphasis" religion?
3. Which of the "building stones" of Christian character are we most likely to leave out of our temple?
4. From a quick reading of Jude, what conditions would you suppose called forth the letter?

RUSSELL E. REES

SHORT TIME FOR WORK

Raymond Wilson writes from Washington, "Present indications are that the Herter 19-man Committee on Foreign Aid will meet here on November 5, the House Foreign Affairs Committee on November 10, and the House Appropriations Committee on November 18. Any work to be done in the districts of members of those three committees, therefore, will have to be done at once. There is still no certainty about a special session of Congress, but this is possible around December 1."

The mind is one, and the best minds, who love truth for its own sake, think much less of property in truth. Thankfully they accept it everywhere, and do not label or stamp it with any man's name, for it is theirs long beforehand. It is theirs from eternity.

EMERSON, in *The Over-Soul*

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ERROL T. ELLIOTT, Editor
E. MERRILL ROOT, Editor of Poetry

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EDITORIALS

For a Lay Apostolate

IN the recent sessions of Kansas Yearly Meeting, the need for a spiritually responsive and responsible membership was urged by Frank Davies, the general superintendent. He emphasized the tendency of church members to develop the routine of religious practices while escaping a ministry of aggressive love.

It has been said many times that instead of abolishing the "ministry," Quakers should seek to abolish the laity—that every Friend should become, in his own right and in his own way, a minister. That attitude was true of the early Quaker movement. During the first flush of the new movement, individuals who felt that they had a message did not wait for any official blessing on their concern. Later, persons interested in traveling in the ministry were wisely counselled to place their concern before the Meeting for its judgment. Still later, the practice of "recording" as ministers persons who gave evidence of a gift in a speaking ministry, became the practice. Friends carefully avoided licensing or ordaining ministers. They merely *recorded* the fact of a gift in ministry. That practice continues today by most of our Yearly Meetings.

For a Spiritual Democracy

The emphasis on a ministry of all-members needs attention in every type of Friends' Meeting. Ministry should not be limited to speaking, important as it is. There is a place for the spoken and printed message, but there is a vast field for many other expressions. All of us are called to the *total* range of ministry. We need an endued apostolate, open to every member and reaching into every nook and corner of life.

A convincing illustration of the importance of a "lay" ministry came to our attention recently in the visit through Europe. Though previously related, it bears repeating. With Phillip Vernier, a man who has suffered much for his peace witness, and who is now pastor of a little evangelical church in a coal mining town of Belgium, we walked arm in arm in the darkness over the cobblestone street until we came to the church which he serves. The membership consists chiefly of coal miners. The people had gathered for the mid-week prayer meeting. As we came to the door they were singing evangelical songs in French, though in tunes familiar to our boyhood. They sang, "Cherchons Les" (let's go and search for them) to the familiar tune of "Bring Them In."

After the singing, Phillip Vernier brought the Scripture lesson from the story of the Good Samaritan. In it, he pointed to the wider ministry in which all could share. As we made our way home again he told of a member of his church who works in the mines and who has caught the spirit of aggressive love. This miner asked the supervisor for the privilege of directing the mining operations of the German prisoners of war who had become difficult under the stern command of hard task masters. He applied the principles of good will to this new task and soon had the love and respect of the German boys. When an accident occurred in the mine and one of the German prisoners of war was wounded he took his own coat, wrapped it around the boy, and took him from the mine. He was severely reprimanded by the mine officials. "Why did you take your own coat when you could have taken one from a prisoner?" they asked.

Back of it—Love

Why? Why did St. Francis give his coat to the beggar? Why did Livingstone dare the Dark Continent? Why did Jesus share so fully with those around him? This question drives us back to Calvary for the answer, where Jesus gave not only his seamless coat but also his life. These are questions whose one answer lies in the nature of God. Love is the great imponderable and at the same time the great reality at the heart of life. Jesus' mission and ministry sprang from it and fulfilled it even unto death and redemption.

It is this ministry of aggressive love to which every one is called. Some of us must proclaim it by word. There should be no apology for preaching. Like the early Christians and the early Quakers, we must go everywhere with the gospel message—as "publishers of truth," but all of us must enter that vastly wider field where the message is expressed in life and deed. There should be no laymen in the Christian Church, though there may be many non-preachers. We need what has been called, "the lay apostolate."

More Czars for America?

SCHOOLS and colleges are in full swing and their games are filling the stadiums with excited throngs.

For some years "Phog" Allen, coach of Kansas University, has urged the appointment of a Czar for college athletics. Recently we had the privilege of conversation with him in which we questioned closely for the reasons back of his request. His answers sounded clear and convincing. They can be summarized in one word—gambling. It was the same reason largely that placed Judge Landis as Czar of professional baseball and made the less happy choice of "Happy" Chandler to succeed him.

The aim is partly to keep sports clear, as nearly as possible, from the corruption of professional gamblers. We do not know how widely this malady is touching professional and college athletics, but one who knows anything of American sports and the "money changers" that thrive by them is prepared to believe almost any story regarding their encroachments. Even people who gamble do not want to watch games that have been "fixed." The public, which generally is not averse to gambling, will not long patronize sports which they know are no longer genuinely "sporting." Hence the Czar.

The desire at the same time, to get something for nothing through gambling is world-wide and deeply entrenched in human avarice. Therefore we must, forsooth, police ourselves in one way or another. If czars must be created for the full range of athletics, should it be surprising when some one begins urging a czar in government! If we are not disciplined from within, there will be danger of "czars" from without. The alternative to policing is education, yet it is the athletics of the institutions of education that may be policed. We are sympathetic with Mr. Allen, but recognize his concern as a sad commentary on American life and certainly on American sports.

Prayer "Makes" the News

SELDOM do intercessory words "make" the columns of our daily papers, but the prayers of Dr. Peter Marshall, chaplain to the United States Senate, are an exception. He seems to accept his position as chaplain with a sense of responsibility, in which prayers are not easy platitudes, but a wrestling with God over hard practical problems.

Here is one which assumes that God walks the assembly chamber and the halls of the Senate: "Thou knowest the clamor of voices in the ears of these, thy servants, the constant tugging at their sleeves, forever trying to influence them; the small voices of little men; the blatant voices of aggressive pressure groups, even the whispering inner voice of personal ambition. Amid all the din of voices, give them the willingness to take time to listen to thy voice, knowing that, if they follow the still, small voice within, all thy people will be served fairly, and all groups will get what they deserve."

Here is another of his prayers given in practical terms: "Deliver us we pray thee, from the tyranny of trifles. Teach us how to listen to the prompting of thy Spirit, and thus save us from floundering in indecision that wastes time, subtracts from our peace, divides our efficiency, and multiplies our troubles."

What if God should indeed answer fully these insightful prayers! O Happy Thought!

Ruth Gleans Again!

AMERICANS may not agree that eating less is an effective way to help feed Europe though it has much to commend it, but there is one emphasis with which no one can rightly disagree—preventing waste. Many families in hungry lands could be fed on the good food which goes into American garbage cans after every meal. Sometime we must awaken to the fact that wilful wastefulness at any time and in any form is sin.

At Sycamore, Illinois, a committee of volunteers, by agreement with the farmers, are following the mechanical corn pickers and gathering the ears that are left and shipping the corn to Europe! They average about three bushels per acre. Of course not all of this would have been lost, because hogs would be turned into many fields, but it reveals a careful and thoughtful spirit in these American farmers who are trying to make their grain count for the most in meeting human needs.

As "Ruth" again gleans after the reapers, she may well follow the cook and all the rest of us also, gathering our very scraps for the food stores of hungry people. Every loaf is sacramental bread. Let us glean, cook and eat with thoughtfulness.

An Autumn Reflection

THE alchemy of autumn is tinting the leaves with red, yellow, and gold. The hills lie in great folds of beauty. In the forests and on the prairies, pine needles, leaves, or brittle grass crunch beneath our feet. It is not the death of trees and plants which we are witnessing, but the last concentrated blaze of life before its retreat into the limbs and roots for the long winter solstice. It is part of the rhythm of life. Next spring the miracle will be reversed. Spring will press upward into new and fresh beauty, and then in full summer, the trees of the fields will clap their hands.

This is autumn—the full, rich maturity of a year. The harvests are in and the harvest home in America is replete with grains and fruits. It is part of the eternity of life which is found in God, by whom new life shall come again to the chill areas of earth.

"The flower fadeth, the grass withereth; but the word of our God shall stand forever."

"He restoreth my soul"

WE cannot escape tensions completely. Sometimes they are the wholesome tensions which growing persons feel. Often they arise from our fears which create inner conflicts. These inner strains become reflected in relationships with others. One who is often in conflict with his neighbors is certainly in conflict with himself. Rather than face his inner tension and resolve it, he escapes it by blaming or attacking some one. It is a subtle reaction which he generally does not recognize.

Sometimes these tensions arise from our busy-ness. Calls on every hand tug at our lives and ask for our

time. We face the necessity of making a living. Problems of home-making require our attention. Civic responsibilities ask for our concern. Soon we find ourselves very busy—literally feverish with good works.

Our mistake often lies, not in having too much to do, but in losing our sense of purpose. The life-spring which makes our work significant dries up. Good works are important, but a good life is more important still. In fact, it is the meaning and the end of all useful activity.

There is healing for our distraught lives. Our tangled works can find a pattern. Our purpose can be renewed. We can find again the meaning for life as we move to the source of life. People who are hurried and harried with good works—almost to the point of losing their souls—can find their bearings and a new joy that changes work from daily grind to daily growth. Our chief problem is generally, not too much work, but too little prayer.

Perhaps some reader will pause, just *now*, for a moment of worship and restoration.

E. T. E.

Strength and Weakness of the Church

By Elbert Russell

"Christianity Today," Survey of the State of the Churches, a book edited by Henry Smith Leiper, has been published by Moorehouse- Gorham Company, and may be purchased for five dollars.

COMPILED as part of the preparation for the first meeting of the Assembly of the World Council of Churches in Amsterdam next year, this book presents an almost encyclopedic account of the condition of the non-Roman churches today. It gives the reader a vivid sense of the world-wide character of postwar Christianity. The account of the situation in each area is written by an experienced Christian reader. There are forty-two contributors. The Roman Catholic Church is not included because, so far, it has not accepted the invitation to join in the ecumenical movement. The work is sponsored by the American Committee for the World Council of Churches and edited by Dr. Leiper, associate general secretary of the World Council. The foreword is by the Archbishop of Canterbury and it closes with a chapter on the ecumenical movement.

Such a survey must necessarily be brief and, from many points of view, inadequate. The chief points on which the writers were asked to report for each area were: the state of organized Christianity and especially notable changes during and since the war; changes and tendencies in leadership; the publication and distribution of Christian literature, especially the Bible; the status of missionary work and youth movements; the size and character of the non-Roman Christian community; the degree of interest in the Ecumenical Movement; the probable future developments in the church; and the problem of religious liberty.

As one reads the book, two classes of consideration stand out. First, the effect of the war on Christianity. Second, the survival and growth of tendencies toward unity, particularly the Ecumenical Movement. I will confine myself chiefly to these in order.

The first impression from the survey is one of colossal wastage and destruction in the belligerent countries; the destruction of church buildings, schools, parsonages and universities; the stoppage of work in the missionary areas; the diversion of funds and energy from the spiritual task of the churches into physical rebuilding and the restoration of personnel; and the moral and spiritual deterioration. One is tempted to believe that the future history of Christianity, which the book describes, should be dated from the end of World War II rather than from A.D. 1. Its problems seem to arise not from the opposition of an avowed paganism, as did those of the Apostolic Church, but from its failures in a professedly Christian world. In Russia, the Orthodox Church had gone down in the collapse of a corrupt political order with which it had allied itself. Today it has achieved a limited tolerance, since during the war it allied itself with a materialistic nationalism. In Germany, and in some of the Balkan countries, the churches were, for the most part, tools of the State. In Japan, Korea, occupied China and the Philippines, the churches were unified not by their sense of unity in Christ, but by Government compulsion.

Demoralization of War

During the war, it was by nominal Christians from the United States, Great Britain, Italy, and France, as well as by professed pagans from Japan and Germany and professed atheists from Russia, that churches were demolished, congregations scattered, pastors imprisoned and starved in detention camps, and missionaries killed. They were Christians who, in the "underground" and "resistance" movements in Norway, Holland, France and the Philippines, practiced lying, stealing, looting and murder—justifying it all in the name of patriotism. This is often expressed as "demoralization which was the consequence of the occupation," or similar general terms. After liberation, the young people often do not understand that the moratorium on morals was only temporary!

The spiritual and moral damage of the war was widespread and deep. The scars of fear and hatred persist. The uprooting of soldiers and refugees loosened the hold of convential morals. Even the evacuation of women and children from London and other British cities into the country loosened the hold of age-old social and moral standards. The effect of the war on sexual morality was disastrous not only in enemy-occupied territory but also where allied troops were stationed. In German dominated countries, Nazi doctrines had undermined the older standards of chastity. After the war, destitution, hunger and the desire of young women for the luxuries which the occupying troops, especially Americans, could supply, practically eliminated moral barriers to sexual promiscuity. A similar state existed in the Philippines, where it is estimated that "there will be a hundred thousand children of mixed parentage because Philippine girls 'shacked up' with American soldiers."

Christian faith suffered a great decline as a result of war experiences. Many adopted a fatalistic attitude. Others adopted the atheistic materialism of the Russian communists. "Fox hole religion" did not prove enduring as a rule. Many of the churches went along with their governments during the war, justifying themselves on moral or political or even religious grounds. In Germany, the bulk of the Lutheran churches went along with the Nazi Government; and in Russia the Orthodox Church got back in the good graces of the Communist Government by its patriotic support of the war.

(Continued in next issue)

America and the Food Situation

A Story of World Crisis

By Clarence E. Pickett

ALMOST every periodical that one reads today carries a story of crisis. Sometimes it is put in terms of crisis in China, sometimes in India, sometimes in the Middle East, and, even more often, in Great Britain or in Europe. It is no exaggeration to express the political, social, and religious facts in terms of crisis in any of these countries. China seems at the moment almost hopeless: not only is there a civil war, but there is also serious disintegration of morale in the general population.

While India has gained her independence, she has now discovered that many of the ills she attributed to British domination remain with her, and some of them in an exaggerated form under independence. Just when she needs every ounce of energy and the full integration of her productive capacity, she is distraught with riots and has a problem of millions of displaced persons caused by the drawing of border lines between the Governments of India and Pakistan. Lack of food and clothing and raw materials constantly threatens Europe with catastrophic consequences, and the Middle East, especially Palestine, gives daily demonstration of its explosive quality.

Not so frequently, however, do we think in terms of crisis in America. There are those who feel that there is imminent danger of war between America and Russia. This, however, does not dominate our national life. Industrial production is high, unemployment is almost non-existent, and supplies of the necessities of life are reasonably plentiful. Prices are high, but there is a great deal of money in circulation and, thus far, the mechanics of life seem to operate reasonably well. And yet I believe that we Americans also are caught up in this critical nature of world society.

A Spiritual Crisis

Just now, we are told by our President that if we do not save one hundred million bushels of wheat by voluntary reduction of our own consumption, starvation abroad will be the consequence. He might have extended his remarks and applied them to our consumption of milk and meats as well. There is no slightest doubt that he has stated the case as conservatively as the facts can warrant. If we do not reduce our consumption, at least by that amount, we shall have caused the death of human beings. The crisis for us is a spiritual one. Will we voluntarily, because our hearts are touched and our spirits moved, use our consciences with regard to food and other consumption? If we do not, we shall have failed in the crisis and our hearts will be hardened. We shall not die and there will be no quick and ready evidence of our failure. Therein lies the real danger. Our spiritual disintegration will be slow, but it will be certain.

Of course, there are far wider reaches of this same problem. For while there is an imminent crisis this winter, we, as Americans, face a longer range temptation. As compared with any other country in the world we are rich and powerful. Almost every country in the world owes us money. We are in a perfect position to become the most mistrusted and disliked of peoples. The greatest temptation to a rich man is to fear the loss of his riches. Security for him becomes a matter of paramount significance. It is even more true of a nation. Public officials tend to feel it their sacred obligation on behalf of the people they represent to protect and increase the riches and standard of living of their country. An individual may find joy in giving away his possessions; it is much more difficult for a nation to respond in this way.

Already we show many signs of national hardening of the arteries characteristic of old age. We are afraid to admit immigrants. We want to dictate conditions under which we will help other people. We are sensitive that they should praise us for our generosity. We have lost the bouyancy and out-going quality of youth. Even since the war we have spent fifty per cent more on military preparation than we have on all forms of foreign aid.

Our Opportunity and Danger

There is posed for us a question which will be uppermost for more than a generation, and that is, "How can we, as a rich and powerful nation, help to restore the balance to those less fortunate and less privileged?" If, by a great act of self-denial which would result in even a lower standard of living for many of us, we could find the way of creative sharing, a spiritual battle of world significance would have been won. If some such achievement is not brought about, then our privilege and our wealth will become the envy of others, and our national and cultural security will genuinely be endangered.

Our threat is not from Russia or from communism, but from our own poverty of spirit and affluence in material goods. To attribute to Russia or to some other country the source of our danger is a gratuitous form of self-deception. If, in the next five years, we could share at least on the lend-lease basis; if we could send, if necessary at our expense, ten thousand dedicated, highly trained technicians to assist in the development of resources, especially in the Asiatic countries; if we could provide the mechanics for a very wide sharing of our cultural, educational, and spiritual advantages with other parts of the world; if we could reduce our military expenditures to a minimum so that we could afford the suggested lend-lease program, we should have gone a long way toward the discovery of a new spirit for ourselves, and we might possibly make some contribution to a revival of hope and a new spirit in the world.

A STARTLING PROSPECT

"Unless measures are taken on a world scale to preserve and extend the food producing resources of the world," writes Sir John Boyd Orr in the October *Survey Graphic* (out October 13), "human society may be faced in a few decades with food shortages which cannot be rectified by humanitarian, economic, or political measures.

Sir John is director general of the UN Food and Agricultural Organization. Partial famine affects nearly half the population of the world, he continues, and never in our lifetime will supplies catch up with needs. He hopes FAO will become a great instrument for creating a world of plenty, prosperity, and peace. "If the United Nations can't agree about the one simple fundamental aim of food," he concludes, "there's nothing on God's earth they will agree about."

DON'T RELAX OPPOSITION TO UMTEE!

The Friends Committee on National Legislation is working almost desperately on defeating Universal Military Training. It seems that about one-third of the Senators and Congressmen openly oppose it, one-third favor it and about one-third are undecided.

We must hold that line, if the European plague of conscription is not to infest America. Even many military men are saying that massed armies are an obsolete concept of defense. They urge instead a few hundred thousand well-trained specialists in modern mechanized war.

What we need basically to urge is the concerted abolition of Conscription through U. N.

The Great Letter Writer

By Russell E. Rees

NEXT to Jesus Christ, Saul of Tarsus, who became Paul the Apostle to the Gentiles, is the most important figure in Christian history. The only voice of significance coming out of the forty silent years between the death of Christ and the writing of the Gospels, is the voice of Paul. In his letters we have a first-hand report of events and decisions of greatest value to us in understanding the rise of the Christian Church.

Paul the Person

There seems to be agreement that Paul was short of stature and unimposing in personal appearance. He had defective eyesight which had given him a squinting appearance, and some have not hesitated to call him ugly. Besides this, he had a chronic weakness which constantly irritated him. Perhaps it was a recurring attack of malaria, but more likely it was epilepsy or some form of nervous hysteria.

Paul was not a brilliant speaker, and the impression he made was sometimes unfavorable, but when Paul wrote he was always impressive. Called the greatest letter writer of all time, one easily recognizes his genius in all his letters. "He is," writes Albert Schweitzer, "the patron saint of thought in Christianity. All who think to serve the faith in Jesus by destroying freedom of thought would do well to keep out of his way."

A Central Tussle

The specific value of Paul's letters may be listed as follows: First, they are the earliest documents of the Christian religion and thus they are the nucleus about which the New Testament accumulated. Second, they contain excellent pieces of literature and deserve to be read on their own merit. Third, they give us a portrait of the writer, and an insight into the faith of Paul, and thus of the early church, which is not obtainable elsewhere. Fourth, they give evidence in regard to pertinent questions of the early church, without which we would be much the poorer.

The forty silent years were formative years for the church. By the end of the first century, Christianity had established patterns of procedure which continued for centuries, and Paul played a great part in these decisions.

The Council of Jerusalem faced the question of the relationship of Christianity to Judaism. Was it a sect of Judaism, subject to Jewish ritual and dietary laws? The leader of the liberal group was Paul, and the liberal decision was his handiwork. By this decision, Christianity was liberated to become a world-wide religion appealing to the hearts of all men.

The spirit of division in the early church was met by the firm statement of Paul, "I planted, Apollos watered, but God giveth the increase." He further insisted that other foundation can no man lay than which is laid, which is Jesus Christ. "Let every man take heed how he buildeth."

From Belief

Where was Christianity to stand on the great moral issues? There were real dangers that Christian communities should become centers of a new paganism. Profligacy appeared in Corinth, in Galatia, and in Rome. Paul denounced, in no uncertain terms, the sins of the flesh—denounced them so roundly that he has been called an ascetic. But he made it plain, as Rufus Jones says, "God remains, in Christian teachings, the God of the moral plumb line as unmistakenly as in the messages of Amos and Isaiah."

Paul attempted to formulate the great assumptions of Christianity into actual words and sentences. Some say, why discuss doctrine? Why not merely *do* what is right—what men ought to do? But in his time, Paul had to give a reason for his faith and to say it so that people could understand it clearly. Christian history is under heavy obligation to him for his effort.

Into Experience

What is the message of Paul? Can it be reduced to a few simple propositions? His message grows from his experience on the road to Damascus. There, in a life-shaking experience, Paul was convinced that he came face to face with the Living Christ, the Christ who had been raised from the dead, and he entered into a condition which he called being "in Christ," or "having the mind of Christ." This came not because of any merit of his own, but only as, by an act of faith, he freely opened his whole life in trust and love to Christ.

This being "in Christ" was thereafter the key to his message. It worked at three levels. It affected man's relation to God. For the new relationship Paul coined the word "Adoption." "Ye have received the spirit of adoption," he wrote, and again "that we might receive the adoption of sons." It is clear that he held that those who were in Christ were in a new relationship to God, no longer that of slave to master, but now that of son to Father; "wherefore thou art no more of a servant, but a son."

Close to Life

The second level was in the moral life. Those in Christ were "in the spirit." And here Paul makes an important addition to the thought of his time. The effect of being in the spirit was usually supposed to be spectacular—speaking with tongues, healing, prophesying—but for Paul the fruit of the spirit was moral; it was love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. Christian morality was not therefore a patchwork on an old garment, it was the result of an inward change of life, "an obedience that springs from faith." Those who were in Christ had died to sin and to all evil, and were raised up in a new spirit, a new way of life. They were new creatures in Christ Jesus.

The third level was that of social relationships. Being in Christ meant being a member of the body of Christ. "Now ye are the body of Christ and members in particular." The attitude toward one another is that of the members of the body. The hand cannot say to the foot, "I have no need of thee." "But now are they many members but one body." The inspired insight of First Corinthians, thirteenth chapter, that the greatest of these is love, is understood only on the basis of this bold declaration of the preceding chapter that, "by one spirit are we all baptised into one body, whether Jew or Gentile."

The similarity between the experience of Paul and of George Fox must be evident. Both found all other helps to fail, and in their extremity heard "a voice," and the voice told of Jesus Christ and his ministry to their condition. For both, it was an inward, personal experience which changed their lives. The authority was forever after, not what had been told them by another, but what they had known in their inmost selves. Fox could say, "I knew this experimentally," and Paul could insist, "Christ liveth in me."

The words written by Robert Barclay centuries later fit the mood and spirit of Paul well, and could have been his testimony also: "What I have heard with the ears of my soul, and seen with an inward eye, and my hands have handled of the word of life, and what hath been inwardly manifested to me of the things of God, that do I declare."

Miracle in Frankfurt

By Douglas V. Steere

There is no sound reason for being surprised and astonished that a Quaker meeting for worship can burn through time and space, the year, the place, and reveal afresh the miracle of inward tendering. I have been attending these meetings for almost twenty years now and I should have learned to expect such an experience, but as I came away from Frankfort-am-Main meeting for worship yesterday, it was as though it had all happened for the first time and only slowly did I remember how many other "first times" there had been, and realize that we had participated once again in the miracle of the eternal renewal which Jesus had promised to two or three who gathered together in His name.

In Frankfurt, German Friends are not well fed. Due to the drought this summer the potato crop this year is barely half what it usually is. The store rations are often unavailable and, at best, they get in a day scarcely half of what we eat in America. The streetcars do not run in Frankfurt on Sunday. To get anywhere you have to go on foot. The Quaker Meeting is held in Mrs. Vollrath's home in a less severely destroyed section on the edge of the city, but the closed military compound forms a great mile square barrier between the city and this district, so that some members have to walk around this as well as to come out on foot from the center of the city. This means that those who come often walk for an hour to an hour and a half each way in order to attend Meeting, and old and young alike make this journey on their slender capital of energy.

The little inside sitting room filled up slowly on this first Sunday morning in October. Emil Fuchs, a guiding spirit of German Friends, was one of the first to arrive. He had lost his home, his books, and all the clothes which he was not wearing, in the bombing, and then the flood had swept away his little summer house, but his eyes shone with affection and an inward peace as he greeted Friends who came. Others that I recognized included Dorothy Henckel, the English Friend from Falkenstein who had spent the war years in Germany; Dr. Gerard Ockel and his wife and son, who have done so much to help the despised persons who are released from internment as former party members; Carl Herman, who is a professor now at Marburg and who is directing an institute there for the study of crystal structure, and his wife, Eva, who is staying on in Frankfurt engaged in helping so many of her neighbors. There was a sense of benediction on Eva's face as she settled into the silence. She and Carl each had two years of prison experience in the closing years of the war. Horst Legatis, who is an active youth leader at the University of Frankfurt, was there, as well as Nancy and Robert Good, who are guiding the Quaker Neighborhood House that is being erected in the city itself, also Karl Fischer, a Friend of long standing. Friends kept coming in, even after the Meeting had settled, until the room was crowded and people drew together on the couches to make room for the newcomers after every chair in the house had been pressed into use.

The Meeting did not gather easily. A telephone conversation in a room nearby was clearly audible. The late entry and seating of Friends who had walked from a distance was an intrusion. Then the radio in the apartment below was turned on for the next quarter of an hour and a news broadcast received. Quaker Meetings under these circumstances are not easy to manage, even though the best will is present. But then the real gathering began to take place, and the silence drew on our hearts like a poultice, and it drew us together. It drew Germans and British and Americans beyond themselves and their privileges and their trials and their weariness, into a life that makes things new. Dr. Gerard Ockel remained seated as he spoke "Im Anfang war des Wort, und des Wort war bei Gott, und des Wort war Gott." (*In the beginning was the Word, and the Word was with God, and the Word was God.*)

He took these opening words of St. John's Gospel and drew them down into the life of the time, showing how in each of us *the Word,* like a low hanging rain cloud, is longing to precipitate its precious moisture and slake the thirst of our parched time. But we must touch it; we must let it drench us. He closed with Theodor Storm's lines of the old alchemist:

To the spirits of men there is given
The beckoning Word.
Call it into life
If you would be Master.
In my Kingdom
It is already present.
It is a mystic name, a dark mist.
In a single stroke both to discover
and to create
That is art.

After a pause, another member of the group gathered up this message in a single line, "Who among us will give the Lord a Body?" Then, after a time, Carl Herman spoke of the Word and its power to transform. Emil Fuchs continued with a moving message stirred in him on his walk to Meeting, by the look of joy on the face of a woman on her way to church, with her husband and two children. He spoke of the woman's role in holding the family together in these terrible times, of her influence in keeping the man from being led astray by all of the forces of corruption that tempt him in his effort to feed his family today, and of the place of the Living Word at the heart of the family in our time. He closed by quoting the 130th Psalm.

Slowly we came up out of this deep silence, and with a tenderness toward each other and toward all, and with a a renewed sense of where strength for the day was to be found, we shook hands with those on either side of us and thankfully greeted our fellow worshipers. In replying to my expression of admiration for the brave and courageous way she was carrying on, a German Friend wrote me not long ago, "We have to win back courage every morning of our lives." I saw that winning back, that renewal taking place yesterday and came away with a great thankfulness that in this most simple of all forms of worship, where literally there is nothing more than "when two or three are gathered in my name," there is still the healing experience of the fulfilment of His promise, "There am I also."

PAGAN VERSION OF LORD'S PRAYER

As Commonly Practised

Elbert Russell, a member of the Friends World Committee for Consultation, gave this paraphrase of the Lord's Prayer at one of the meetings for worship during the meeting of the Friends World Committee at Richmond, Indiana.

Our Father, who art in the United States (or English speaking countries), hallowed be Thy name on our lips, however we may profane it by our acts; may Thy will be done and Thy kingdom reign in heaven, for we do not believe it possible for it to come on earth. Give us day by day our daily bread, but do not worry nor trouble us about those who hunger and starve in other countries, for they are our enemies and deserve what has come to them. Forgive us our debts, even though we do not forgive our debtors; and do not ask us to love and forgive our enemies for that is impossible. Lead us not into temptation, but do not change the institutions that dispose us to sin; and deliver us from evil, except the evils that are necessary to preserve our greed and security and to insure success in business.

Report on Conference on Conscription

By Floretta Stinetorf

A two-day Conference on Conscription opened at Quaker Hill, Richmond, Indiana, on October 17, with 82 delegates present—a body composed of local Peace Committee Chairmen, teen-age Young Friends, and other interested persons. Thomas E. Jones opened the Conference by presenting E. Stanley Jones, who was in the city for a few hours. He spoke on the Christian Conscience and Pacifism.

Stanley Jones said that he supported World War I, believing that war protected the weak, but that he was unable to support World War II because he saw that this was not true. He said that as he saw his friends cave in on their stand on pacifism, he was not sure that he would be able to hold it. He felt that they failed because they did not place Christ first. He tried to buttress his position by openly declaring his pacifism, joining the F.O.R., etc.

He reasoned that if we are "in the Way," we would place Christ first, without considering results; that we must take Christ as the absolute and work down to relative things. When one starts with relative objectives, one's means also become relative, with relative evils. We must not consider results—if our means are not Christ's, our ends will be no better than our means. In Christ, our universe is the same, yesterday, today, and forever, giving us an inner steadiness. Our morals must be rooted in a moral universe, not in surface things.

Men, money, and effort are ending in vast futility. The force of the atom brings with it the end of the war system; no longer can we match force with force, for this means extinction. Little groups that believe in the silent forces of God are part of the redemptive way, and the Way is unqualified. If we are on the Way, the end results will take care of themselves. Since conscription is the principle that the State can coerce men at will, making it God, State encroachment ought to be resisted on moral grounds.

Raymond Wilson spoke at length on things the United States has done that have antagonized Russia, and what Russia has done to arouse suspicion in the United States, endeavoring to answer questions raised.

As the meeting progressed, it was generally felt that patriotism is best evidenced by opposition to conscription and our immediate concern should be its defeat. If a compromise is made to the point of making provisions for conscientious objectors, more would be lost than gained. When military training is opposed, it should be made clear that Friends are against it for everyone, regardless of differing religious or social convictions.

As stated by the young members of a round table discussion held on Saturday morning, and as evidenced by experience in the last war, eighteen-year-old boys are not sufficiently mature to make such grave decisions. It was advised that careful, understanding counseling from older Friends should be arranged for these young people, and that this should be a definite concern in the Meetings of which they are members. Raymond Wilson advised that if conscription should pass, Friends should then plan for a nation-wide conference of Friends, to cooperate for the direct action which would be necessary.

It was reported that Harold Chance is compiling a list of Young Friends from all Meetings to whom he will send letters of counsel. It was also suggested that Friends might arrange to take messages to the public schools, which would be helpful to young people, parents, and teachers. We were urged to write Congressmen and to form delegations to go to Washington for interviews. The Friends Committee on National Legislation, 2111 Florida Avenue, Washington 8, D. C., will give names and home addresses of Congressmen on request, and it is urged that they be visited while at home.

Those in favor of conscript training maintain that it is the best possible defense in stemming the tide of impending war with Russia, but it was pointed out that if war is inevitable, Selective Service would be restored instead. It was maintained that *the only worth while program is one of abolition of war.* No United Nations police force can be effective until universal disarmament has been established. Militarists claim that the real purpose of the United Nations police force is not the winning of war, but the pooling of military forces to act as a deterrent. We must reject that as a policy to which we can subscribe. The conference advocated a police system rather than an international army. Fear is the outstanding element in the argument for UMT which must be faced today. Courage and hope must take its place, out of which can come international reconciliation.

The round table discussion under the leadership of Barrett Hollister, brought the following ideas from ex-service men, ex-prison men, ex-CPS men, teen-age Friends, and others. It was made clear that Christian service is very much needed in our prison system. As one ex-prison man stated, they started in as absolutists and were thus put in segregation where, at times, they got on each other's nerves. His advice to others, however, is that if one feels conscription is wrong, he should stand firmly by his conviction. We each do have a responsibility in Government and should cooperate wherever possible. It rests with the individual, however, to do what he is convinced is right and to take the consequences.

Stephen Thorne from England gave the following report of the situation there. He said, "There can be no doubt of the continued opposition of the Society of Friends to the principles of military conscription. By the introduction of Peacetime Military Conscription as of January 1, 1949, young men between the ages of eighteen and twenty-six will be liable for twelve months, full-time military service and a total of six days training during the following six years. The present legislation will last so as to include those who attain the age of eighteen up to December 31, 1953, and this period may be extended.

Recognition of conscience is continued and the War Time Tribunal system will be maintained. Those who are registered as C.O.'s will remain so registered for a period of twelve months and sixty days. The number of men who registered as C.O.'s during war years was about sixty-five thousand, as compared with sixteen hundred during the First World War. In the last two years, the registration of men as C.O.'s has been about one hundred and forty-four per quarter, whereas during the First World War, six thousand men were in prison, with sixteen hundred remaining there for two years or more. The number of men in prison during the last war was five hundred. The Tribunals maintained fairly generous treatment and most C.O.'s found their needs for alternative service well met.

In comparing the experience of members of London Yearly Meeting during the first and second World Wars, it was found that in the first war 33.6% of Friends enlisted in the military service, as compared with sixteen per cent in the second war. In the appearance before the Tribunals, members of the Society of Friends received a higher proportion of unconditional exemption and alternative service (96%) than did the remainder of C.O.'s (54%).

The Meeting for Worship

By Harold Smuck

The writer of this article has recently been appointed "Minister to Youth" for Western Yearly Meeting. The men of the Yearly Meeting, organized as "Western Men," are providing this important service to Young Friends.

MANY of us Friends, especially in the mid-West, have diluted our Quaker heritage by blending it with what we might call standard Protestant theology and practice. This blending has not always been a loss; it may sometimes have been a gain, but public worship is one area in which it has been a distinct loss. A key to this loss is the terminology we use. *The "meeting for worship" has become the "church service."*

Mixing Our Terms

These terms will bear scrutiny. The word "service" implies something provided for others, if they want it! The services of the mechanic or the physician are available at certain times and places to those who may desire them. The Quaker church service has often become a program, planned and provided by the minister, and perhaps by a choir and other personnel. The implication, expressed crudely, is that one may "come and get it" if he is interested. I do not seek to point out who is responsible for this condition, but simply point it out.

There are several reactions and attitudes possible for the one who attends church services. (1) He may attend as a critic, and some do attend services in this spirit. (2) He may attend as an uninterested creature of habit, going to church simply because his parents do, or because it is easier to attend with one's wife, or husband, than to argue, or perhaps the reason is that he always has gone! Such people endure the service, eyeing the clock and anticipating the end of their agony. (3) He may attend as a recipient. This is probably the highest purpose achieved by most Christians in their attendance at church services. It is, in fact, the highest ideal fostered by the term "church service." When we visit our physician we do not imagine any higher motive than the desire to receive his help.

(4) But there is something higher in worship, for those who care enough to bring it to pass. We may attend the public service as *participants*. It is precisely this purpose and mood which is expressed by the Quaker term, "meeting for worship." It is precisely this type of attendance which was, and is, fostered by the Meeting on the basis of silence.

Meeting "in the Life"

There is no point in ignoring history. The pastoral system has grown up in our midst, and probably will stay. Programmed meetings with all their blessings and faults are a fact. So our plea here is not for the abandonment of the paid ministry, or the immediate abolition of the programmed meeting. What we do plead for is the recovery of that type of public worship which can best be described not simply as a church *service* but as a *meeting* for worship.

There is no need here of reviewing the condition of our modern world in order to make clear the desperate need for transformed and dedicated people, but we do not have enough such people to turn the course of a careening world—careening toward destruction because it is full of people who are lost, wasted, unanchored, dissatisfied. One way to get more of these transformed and transforming people is to have genuine meetings for worship—meetings held "in the life," meetings in which miracles are wrought by God, and serviceable vessels are moulded from the clay of yielded human hearts.

Essentials of Worship

If a meeting for worship is so vital, we may ask, what makes it what it is? Certainly there are three essential ingredients.

(1) Every individual must feel responsible for the meeting. It is possible to have a profitable meeting where some make no effort to contribute, but it is difficult. The onlookers, the "parasites," constitute a drag, against which the life of the meeting must laboriously progress. We are indebted to St. Paul for using the human body with all its members as an illustration of the church. Each member is essential, and the failure of one puts an added burden on all the others. The life, the transforming quality, of a meeting is directly proportional to the number of those present who seek to contribute.

(2) The second essential is that every worshiper consider himself a part of the group. This makes the difference between worship and a meeting for worship. Valuable as individual worship is, we find it insufficient. So we meet together, but the meeting will not be successful unless we are genuinely together—not simply a gathering of persons in the same room. Occasionally we hear a public prayer which employs the pronoun "I" or "me." This may be a slip of the tongue, or naivete, but it may also be an indication of failure, failure to see ourselves as one of the group. We must sing and pray and listen and wait in silence as "members one of another."

(3) The third essential is obvious, but must never be forgotten. There is a genuine meeting for worship only when we are aware of God in our midst, only when He is the object of of our meeting together, the One on whom we rely. Worship is not simply introspection or group inspiration—it is communion.

With these three elements, "let us go unto the house of the Lord" to create, or perhaps to discover, a meeting for worship, to go out transformed, and to say, "Here am I, send me."

RURAL LIFE ANNUAL MEETING

The Sixth Annual Rural Life Conference of the Historic Peace Churches will be held at North Manchester, Indiana, December 4-6, in the Walnut Street Church of the Brethren.

On Friday night, there will be a discussion of the relationship between the farmer, laborer and employer.

Thursday evening, there will be a discussion on rural people and cooperatives. At other times the following subjects will be discussed: the rural family and education; the small community; rural people and the United Nations; cooperatives, small businesses and rural vocations; soil, health and nutrition; and a small farm for the country preacher.

Leaders and resource persons who are expected to attend and take part include: Msgr. L. G. Ligutti, executive secretary of the National Catholic Rural Life Conference; Roger Ortmayer, of Mount Union College in Alliance, Ohio; Baker Brownell, professor of Philosophy at Northwestern University; and William Biddle, of Earlham College.

Holstein Bulls Given to Japan

A shipment of twenty-five Holstein bulls to Japan was much appreciated by the Japanese people, according to Stanley Hamilton, member of the Heifer Project Committee. Special ceremonies of thanks were held, and attendants who accompanied the animals were each presented with a bolt of silk in appreciation for their part in this gift from American Christians. At one of the ceremonies an old Japanese gentleman, past eighty years of age, expressed his thanks thus, "I stand because I am over eighty years old. In my eighty years I have never before witnessed such genuine, Christian generosity. This gift to the Japanese people will long be remembered because it is the first of its kind and that it came soon after the war. It is certainly the first step toward rehabilitation of our dairy industry. . ."

OHIO YEARLY MEETING SESSIONS

Ohio Yearly Meeting met in regular session for the 135th time at Damascus, Ohio, August 26-31. Visiting Friends were present from other American Yearly Meetings and foreign countries. Among these were Homer J. Coppock and Iryl Turner and wife from Western Yearly Meeting; Homer Cox and wife from Kansas; T. Canby Jones and wife from Philadelphia; Howard Cope from North Carolina; Merrill M. Coffin from California; Harry Mirchulall, executive secretary and clerk of Mid-India Meeting; Lowell Nicholson and wife from Indiana Yearly Meeting; Rachael Mostrom Chappell of Illinois; and also Willis R. Miller, an evangelist of the Primitive Methodist Church.

Dr. Harold Kuhn of Asbury College gave the opening message Tuesday morning and also the messages in the expository hour on Wednesday and Thursday. Dr. William Kirby of California finished out the week in the expository hour. He also brought dynamic messages in each evening evangelistic service.

The theme, "Things Which Cannot be Shaken," from which Dr. Kuhn spoke in the first meeting, was timely as well as challenging. Among the highlights of his message were statements such as, "Ours is a day of tottering institutions. If we maintain a semblance of religious and civil liberties we shall have to fight for them as never before. God shakes the world not to destroy but to knock away our mudsills so that He might elevate the things which cannot be shaken . . . Our view of man has become altogether too rosy . . . Are we as Friends as ready with the Bread of Life as we are with cereals to feed the body?"

The evangelistic preaching of William Kirby was done in his usual stimulating style. It was owned of the Spirit and the altars were fruitful. His clear-cut message, "What Must I Do To Be Saved?", on the first night set the pace for the remainder of the week. William Kirby said, "Men must be shaken anew to the realization that in order to be saved there are some things we must do before we can be in a place to accept Christ as our Savior."

Coordination of Work

A committee appointed a year ago brought back its report which furnished by far our most important matter of business, the coordination of the work of the Ohio Yearly Meeting. The committee's work was adopted with only a few minor changes. The greatest departure from present procedure will be the eventual discontinuance of the representative body—its duties and responsibilities are being transferred to other boards.

The Cleveland Bible College report emphasized the fact that the School has been favored and blessed in securing as president, Dr. G. Arnold Hodgin, a nationally-known figure in the Holiness Association, and a teacher of many years of rich experience. The work of the former president, W. A. Spring, speaks for itself. His unusual leadership has brought the College to its new location on Euclid Avenue. The coming of a new business manager, in the person of Marvin A. Leist, was felt to be a direct answer to prayer. Cleveland Bible College looks forward in its planning to have in operation very soon a Junior College.

Extension work under the leadership of Claude A. Roane, Yearly Meeting superintendent, is most encouraging. Our foreign fields are expanding and our home field must expand also.

The work of the Foreign Missionary Board claimed a great part of the Yearly Meeting's program. Mission work is not easy but it brings joyous rewards. Doors are open for the gospel. Our duty and privilege is to carry it through them. Dr. Walter R. Williams, superintendent of missions in Ohio Yearly Meeting, introduced our outgoing missionaries. They are Ella Ruth Hutson to China, and John Williams and wife, Geraldine, also to China.

No little place was given to the young people and their work in the Christian Endeavor Union. Their far-sighted planning and waiting on God has proved a real blessing to the Yearly Meeting in providing housing facilities for forty young people in their Quaker Canyon Project which, when completed next year, will provide for forty more. Their spirit-filled services at eight each morning in the Yearly Meeting house was anticipated by both old and young, and was an inspirational springboard for the day.

At the close of this Yearly Meeting we feel like singing, "Praise God From Whom All Blessings Flow."

PAUL L. ZOOK

FRIENDSVILLE HARVEST FESTIVAL

The thirteenth annual Harvest Festival for Friendsville Academy will be held November 25, in Thatcher Hall, at Friendsville, Tennessee, under the sponsorship of the Friendsville Woman's Missionary Society. Any who are interested are invited to contribute articles suitable for use in the dormitories, dining room, or for general use. Interested friends are also invited to attend.

GREETINGS FROM FRIENDS IN JAPAN

To Friends in America:

As we send Elizabeth Gray Vining back to you for a short period of time, we want to tell you that your prayer and hope you had for her as she was sent from you to take up this great undertaking have come true, for she has been appreciated and loved not only by the Friends here but also by the Royal Family and, indeed, by the whole nation. Her quiet and refined manners have attracted everyone with whom she has come in contact. Her keen understanding, which comes from her careful observation and from her deep insight, has given those of us who have come to know her a new light and helped us a great deal.

We regret that we Friends in Japan were so weak during the past years of the war. Even at present we are still very small in numbers and can do very little. Thanks to the help from the LARA, however, our Friends Service Committee has been taking a small part in the post-war reconstruction. What we can do is yet very small and childish but we hope to live up to the Quaker principles, and for this we need your prayers and guidance.

Two years have gone by since the end of the war. Except for the devastated areas we see here and there and the poverty, there is no sign of war around us. Peace is not something that is given to us so easily, however, for it requires our action to gain peace. We realize the greatness of our responsibility as a nation that denounced war—in creating true peace under all the existing national and international difficulties.

We are so grateful that Elizabeth Vining is given an opportunity at this time to speak not only to you Friends, but also to hundreds of American people, for we cannot think of any other individual who can speak with deeper understanding, not only of Japan but also of the problem of building a better world, than can she.

As we welcomed her as a precious present from you last October, we hope that she will go to you as our living message.

Signed on behalf of Friends in Japan:

TANE TAKAHASHI
TOSHIKO ISHIDA
MARIKO NITTONO

14 Mitadi Machi
Minato Ku, Tokyo
September 14, 1947

Certainly it is heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.

FRANCIS BACON in his essay, *Of Truth.*

..Correspondence..

FROM OUR READERS

A CONCERNED FRIEND

Editor, THE AMERICAN FRIEND:

In your October 16 issue, an article by Guy W. Solt makes a very strong plea for support of the Friends Committee on National Legislation in their crusade against peacetime military training. I have already written Senator Taft on this issue, but I should like to do a great deal more. I am also interested in other national issues and international ones. I support the Society of Friends one hundred per cent on all of these very controversial issues, and I want to work with them to the full extent of my ability. Jesus Christ needs all the laborers he can get in these troubled times and I want very much to do my share. Please advise me on how I may best serve the Friends, humanity, and Jesus Christ, my Lord and Saviour. I should also appreciate whatever information you can give me on Rufus Jones, as I consider him a wonderful Christian man and I admire him very much.

CHARLES T. HYNES

Harvey, Illinois

THE UNDERLYING CAUSE

Editor, THE AMERICAN FRIEND:

"... American ... abolitionists pushed their cause so rapidly and so persistently that they helped to plung the nation into fratricidal strife. Not many of us disagree with the fundamental tenets of their faith, but we may readily doubt whether the Civil War was the only or the best way to resolve the problem of slavery."—Errol T. Elliott, THE AMERICAN FRIEND, June 26, 1947.

Instead of the above, was not the ideals of the abolitionists propagandized by northern politicians and militarists—those who profit by war and care not who suffers? While in the South the flames of war were fed by the same class, to burst into instant flame before peaceable settlement of the question could be made? In the same manner, American patriotism was rushed into war, in 1898, by cries of "Remember the Maine," while later it was found that the Spanish had nothing to do with the blowing up of the vessel, but the work had been done from the inside by those who profit by warfare.

Why was Eugene B. Debs locked in a felon's cell in 1917 because he was telling our young men that big business was anxious for the United States to get into the European fray because of the profits they would make. By the time these facts were established by Congressional investigation in the 1920's, a blind man could see that our money kings had not wanted our citizens, and especially our young men, to know the truth before there had been a declaration of war and conscription was under way. You will remember how the United States army stores were still operating in the 1940's, selling the clothing contracted for in 1917 and 1918, paid for with the taxpayer's money, and sold at a great sacrifice.

Just so, as to intention and results, did we enter World War II. What did the English Government have to do with the United States being attacked by Japan? If they had nothing to do with it, why did they prohibit Sidney Rogerson's book, *Propaganda*, from being sold in the United States—a book in which the author freely discussed how to get our nation into the war, and drew conclusion that the best way to get us embroiled in world warfare would be to make our citizenry "mad." Also that the best way to get us mad would be for our country to be "attacked."

In "war-mongering" for World War III, which militarists and those who worship "filthy lucre" are hoping to foist upon the peoples of the earth, they are working overtime the terms, "communist," "communistic," and "communism," thus keeping the air rife with anti-Russian propaganda.

God grant that American Christianity shall not hold our peace until we have helped to ferret out and have banished the causes of war. Only thus can we be true to our heritage.

FLORA BEALS CRATON

Baton Rouge, Louisiana

QUAKER TEACHER IN ROYAL FAMILY

Elizabeth Gray Vining reviews experiences.

Elizabeth Gray Vining, back in this country on leave from her duties as tutor to the children of the imperial family of Japan, spent her first Monday morning in the American Friends Service Committee staff meeting where, a year ago, she said good-bye to Service Committee associates on her departure for Japan. Asked to speak of her experiences during the past year, she started by describing one of her visits to the gardens of the Imperial Palace, which have grown somewhat shabby during the war. There, amid overgrown grasses, she saw hundreds of those little blue flowers called Quaker Ladies. She commented that this is not the only invasion of the imperial premises by Quaker ladies. Not only has she been there as tutor this year, but her secretary and almost constant companion has been Tane Takahoshi, a former resident of Pendle Hill and a member of the Florida Avenue Meeting of Friends in Washington, D. C. Also Esther Rhoads has had audiences with the Emperor; as has Gilbert Bowles, who, though he can't qualify as a lady, is a Quaker!

Quaker ladies have also been participating constructively in direct connection with the Occupation. Janet Murray of the Florida Avenue Meeting in Washington is working on nutrition problems for the Occupation; Luanna Bowles of the same Meeting is tackling educational problems; and Esther Rhoads serves in a liaison capacity between the Occupation and the Japanese Ministry of Welfare. Elizabeth Vining said that Friends should be very proud indeed of Esther Rhoads, for she has been doing a magnificent triple job in Japan: in the Friends Girls' School, in the Friends Center, and in LARA (Licensed Agencies for Relief in Asia).

Asked by Clarence Pickett to tell us something of her own work, Elizabeth Vining characterized the Crown Prince, who will be fourteen years old in December according to our way of reckoning, as attractive and intelligent, with real character and personality. In a class with twenty-three other boys he is natural, friendly, spontaneous, and applies himself to the additional work, required of him because of his rank, with almost touching seriousness. She says she went to Japan prepared to do her best, whatever he was like, but she had hardly been prepared for the fact that she would love him as she does. She also teaches the Crown Prince's young brother, his three sisters (two older than he and one younger), and the Empress.

This summer, the two older princesses spent two days and nights with her in her vacation house in the mountains. This was the first time they had stayed away from their own home overnight, a fact which in itself speaks eloquently concerning the kind of mutual confidence and friendship which Elizabeth Vining has been able to establish with the imperial family.

Elizabeth also spoke briefly at the A.F.S.C. annual fall meeting on September 27. She mentioned, at some length, the diaries in English which all of her one hundred and fifty pupils have been keeping as a daily practice in the new language. These diaries reveal a keen interest in the food rations, and there is all-too-frequent mention of overwhelming physical tiredness, which Elizabeth says is a direct result of inadequate food supplies. She asks us to remember that these are the most privileged children of Japan—the imperial family and the peers and peeresses. She says the class rooms in which they meet are unheated, and very cold indeed. Three of her pupils developed tuberculosis during the Spring and are now receiving allotments of LARA powdered milk and vitamins.

The Devotional Life

ABOVE ALL OUTWARD THINGS

Selections by Ardis Michener

The wide world is knit with ties of common brotherhood in pain.

SUSAN COOLIDGE

* * * *

I belong to the Great Church which holds the world within its starlight aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul.

Author unknown

* * * *

The soul, which is spirit, cannot dwell in dust.

AUGUSTINE

* * * *

. . . (thou shalt) flourish in immortal youth,
Unhurt amidst the wars of elements,
The wrecks of matter, and the crush of worlds.

ADDISON, *Cato*

* * * *

No stab the soul can kill.

SIR WALTER RALEIGH

Speak low to me, my Savior, low and sweet
From out the hallelujahs, sweet and low,
Lest I should fear and fall, and miss Thee so
Who art not missed by any that entreat.

E. B. BROWNING

* * * *

There is a God within us, and we have intercourse with heaven.

OVID

* * * *

The goal is not a philosophy or a creed, nor even strictly speaking, a religion; it is "the power of God." The essential thing for you . . . is to let "the power of God" lay hold of your life . . . All your religious life does not suffice to make you a child of God, a real disciple of your Master. It is His power that makes the true disciples and it is He who sends it.

PHILIPPE VERNIER

* * * *

Sacrifice is the first element of religion, and resolves itself in theological language into the love of God.

FROUDE

* * * *

Religion . . . is the life and power of God planted in the heart . . . Keep in the faith of God above all outward things, and in his power that hath given you dominion over all . . . The Lord hath blessed you in outward things and now the Lord may try you whether your minds be in the outward things or with the Lord that gave you them.

GEORGE FOX

* * * *

Everywhere the human soul stands between a hemisphere of light and another of darkness.

THOMAS CARLYLE

* * * *

(May) God take you by the hand and gently lead you . . . God's time is the best time; be you faithful . . . The Word of the Lord in which is life, and that life the light of men, shall endure forever, and give life eternal to them that love and walk in the light . . . O stay your minds upon Him, and He will keep you in perfect peace, and abide with you forever! . . . My brethren, look forwards, and lift up your eyes, for the fields are even white unto harvest, up and down the nations. Let us all who have received the gift from God, wait in deep humility to be raised up and empowered by Him more and more. . .

WILLIAM PENN

LIKE A PETALED TREE

Believing our kinship dead,
Why must I utter your name aloud
Whenever I face disaster,
Flood waters over my head?
When joy possesses me,
Why must my spirit vault to you
Like a spring lamb leaping?
Is love like a petaled tree?
Though the frost injure its fruit,
It continues to blossom again,
Persistent, surmounting
The blight that threatened its root.

MARY BLACKBURN

TIME IS NOVEMBER

Time is the heavy heart in the cold November;
Time is the flight of birds to warmer lands;
Time is the passage of earth's quick-running sands
When the trees forget and the tall grass can't remember
The buds of April . . . the leaves of August. The ember
Falters now in the ash. And the forest stands
Bare of the flame of leaves—like blackened brands.
Time is the heavy heart in the cold November.
Time is November days that end with a bitter
Biting cold, and a wind that gives no rest;
Time is the absence of song and the idle twitter
And chirrup of birds as they build the April nest.
Time is the deadness and dearth of the seasons ending:
Time is winter—a white hawk swooping and rending.

RACHEL M. ROLSHEIM

TO AN OLD LADY

Your gaiety is visible
In curls about your face,
In folded fan, in silken glove,
In wisps of tulle and lace;
Like pansies at your doorstep's edge,
You radiate a smile;
What formula do you employ
To charm and to beguile?
Your spirit, quenching constantly
The parching thirst of those
Who drink as from a mountain spring,
Refreshes as it flows.

MARY BLACKBURN

TWO ROADS

Two roads led from Gethsemane:
One led to peace
And comfort, and the spirit's loss;
One led to pain,
The soul's release,
All heaven's gain,
And death upon the cross.

Two roads led from Gethsemane:
Life in defeat, or death in victory.

RACHEL M. ROLSHEIM

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

GLASS HOUSE OF PREJUDICE

By Dorothy W. Baruch

William Morrow and Company,
New York City
200 pp., price $2.50

Yes, this is, as the cover says, "a hard-hitting" book on prejudice—its causes and cures; but to this reader its blows strike home less on the cures than on the causes.

There are gripping true stories at the start of each chapter of the section on the effects of prejudice—stories mostly from California where the author lives—examples of our blind hatred of Mexicans, Negroes, Orientals and Jews. These all add up to the "disease of hate—to which people have not yet become immune"—"we must attack it in the same way we attack a disease of the body."

An Acceptant Attitude

The author packs into two hundred pages the usual scientific facts which can be told to people to cure prejudice; facts as, "There are no inherently superior races," and "Different racial groups do not have different types of blood," and describes briefly how facts are being disseminated in adult forums and school discussion groups. But the author points out rightly, unless people are emotionally ready to accept such facts, time is wasted in presenting them. It is only as people develop "an acceptant attitude" toward outgroups that either facts or personal contacts will help." "*Being* with and *feeling* with are two different things."

At this point Dr. Baruch brings in her psychological answer to the problem of how to cure prejudice. In short, it is that "when the majority group feels insecure it is impelled to turn against the minorities." Therefore, we must build a society which offers security to all, in jobs, housing, education; equal opportunities to enter theatres, parks and restaurants. "People must know they are wanted in communities where they live." None of this, however, is especially new. Its value in this book, which will be widely read, is that it is so simply and powerfully stated that many more people will pay attention to these truths than heretofore.

As to the means of bringing about this general social acceptance, we are told that we must help individuals of all groups to "communicate their troubles" and "bring to light their bitter feelings," which most of us have acquired during the frustrations of early childhood. There is the story of Marjorie, who hated all Negroes, but who, by talking out her resentments to "an acceptant person," came to see that her rejection of Negroes was an expression of her need for a scapegoat because she hated her own mother. Dr. Baruch feels that this kind of counseling could be carried on by trained leaders in police stations, trade unions, churches, schools and homes. She feels that we can avoid a dictatorial effort to change these people (the bigoted), remembering that "what really counts is the release of bitter feelings under conditions of acceptance."

Prairie Fire of Hatred

She states in the appendix that this method of release is best described in the writings of Carl Rogers, but she does not explain clearly enough for the lay person what is meant by the "acceptant person." It would seem that too many bitter people are telling to too many willing listeners how they feel about Jews, Negroes and foreigners, so that it all adds up to a prairie fire of hatred and bigotry. The "acceptant person," Dr. Baruch should have explained, must be so trained that he can listen understandingly without even seeming to agree with the person's prejudice, and therein lies his art of finally getting the bigoted person to recognize his need for a scapegoat and to do something constructive about it. The psychiatrists and psychological counselors are succeeding in (and this book is a great help) showing the lay person that prejudice cannot be cured by merely giving facts, though millions of dollars are still being spent futilely by frightened organizations clinging to that magic.

Dr. Baruch errs in making no mention of the power of religion to help us control our subconscious forces by giving us goals which help to release these forces on a positive and creative level. As Dr. Kunkel says in his book, *In Search of Maturity,* "To find ourselves, our center, our highest value, means to find our group, our spiritual home, and our positive relationship to God. It means unlimited growth both of individual creativity and of expanding brotherhood." Bigotry cannot be cured merely by giving everyone material security or social acceptance, but by radiating that spirit which gives us the faith and courage to act on the theory that we are all parts of a Whole and that my neighbor is myself.

Rachel Davis Dubois

In pictures and in film strips, Church Craft Pictures, St. Louis 3, Missouri, announce a good line of picture services to churches. Interested persons may write them for information.

Readers interested in the problem of migrants should read "Heartless Harvest" in the *Colliers* for September 13 and 20. It is highly recommended by the Home Missions Council of North America.

The Post War World Council, 112 East 19th Street, New York, has issued a pamphlet by Oswald Garrison Villard, entitled, *How America is being Militarized.* Order at fifteen cents from the above address.

An official statement of The Federal Council of Churches appears in a new pamphlet, ten cents, entitled *Cross-Roads of American Foreign Policy.* It is a concise statement of basic principles. Order from The Federal Council, 297 Fourth Avenue, New York 10, N. Y.

Cells for Peace is the title of a pamphlet by Douglas V. Steere. This is an appeal to start with persons in creating peace. It may be purchased for ten cents each, or $1 for a dozen, from *The Fellowship of Reconciliation,* 2929 Broadway, New York 25, New York.

A pamphlet at fifty cents, *Quakers and Peace,* has been prepared by the Pacifist Research Bureau. It is a brief review of the history of peace action by the Society of Friends, and makes thereby an important contribution which Friends and others have been needing. Order from *The Pacifist,* Research Bureau, 316 East Court Street, Ithaca, New York.

The *Highway Highlights* published in Washington, D. C., for July, 1947, makes the statement that "Liquor as an accident factor is found to be greatest in fatality cases." In an analysis made of over four thousand accidents in Vermont, this was said, "Perhaps the most startling finding was that, while drinking was found to be in third place on the list of general accident factors, it was in first place by a wide margin in accidents involving fatalities."

APPEALS FROM GERMANY

Many Americans get heart-rending appeals for packages from unknown persons in Europe. They may be sincere appeals, but if several persons responded, distribution according to need would not be fair. It is suggested that such letters be sent to Natalie Kimber, American Friends Service Committee, 20 South 12th Street, Philadelphia, 7.

FOR FRIENDLY ACTION

WEATHER REPORT

FAIR BUT COOL
TEMPERATURES
BELOW NORMAL
FOR
THIS TIME OF YEAR

Reports from all over the Five Years Meeting show that the various programs of all our departments are moving ahead slowly.

The chief reason for the retarded condition is because of the continued low financial temperature throughout the area.

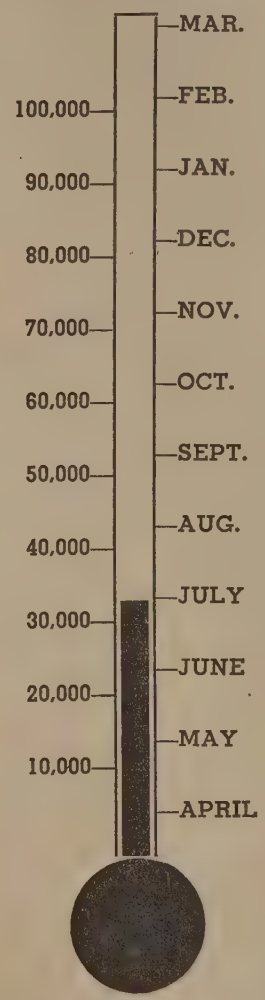
There is no immediate serious danger and it is predicted that there will be sharp rises everywhere in the near future.

It used to be said that everybody talked about the weather but nobody did anything about it. It's different now — we CAN do something about it.

As a group, God has prospered us during the past year. Let us give of our abundance now to keep the whole program of the FIVE YEARS MEETING moving: Christian Education — Peace — Missions—Public Morals—Education — Evangelism — Ministerial Training — Social Order — Stewardship — American Friend — help to Aged Missionaries and Ministers.

UNITED SERVICE BUDGET

$110,000



Do Your Part and Watch the Thermometer Next Month

Indiana and Baltimore Lead the Way

A glance at the figures shown here reveal very quickly that, in point of dollars and cents, Indiana Yearly Meeting is showing us the way in benevolent giving—THE UNITED SERVICE BUDGET—

In point of per capita giving, Baltimore Yearly Meeting, with its 1,103 members, has already shared to the extent of $1.36 per member.

If we will all come up to the giving of these two Yearly Meetings, we shall soon raise the mercury.

Here are the figures on receipts to September 30, 1947:

Baltimore	$ 1,503.60
California	100.00
Indiana	15,314.26
Iowa	4,876.68
Nebraska	489.98
New England	230.83
New York	287.31
North Carolina	3,315.93
Western	4,847.98
Wilmington	825.65
Other Sources	641.02
	$32,433.24

QUAKERDOM · AT · LARGE

Percy M. Thomas has just completed a visitation of Baltimore Yearly Meeting in a preaching-teaching mission. With Harold Tollefson, James Stein, and Edmund Bloom, he visited all but two Meetings.

* * * *

The Board of Public Morals, Raymond Mendenhall, chairman, recently held a board meeting at Corinth Meeting in Virginia Quarterly Meeting. They also attended the Quarterly Meeting sessions.

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William J. Sayers, minister of Indiana Yearly Meeting and well-known to Friends generally, is in the Mayo Clinic at Rochester, Minnesota, having undergone a major operation. He is reported as progressing satisfactorily.

* * * *

Robert C. Jones, Friend and an associate in the Pan American Union, is spending some time in Puerto Rico at the invitation of the University of Puerto Rico. He has been visiting in Cuba and Haiti.

* * * *

Wendell G. Farr has been appointed chairman of a committee to administer the work of the Friends Educational Council in Jamaica, and will serve as acting principal until appointment of a successor to Harry A. Wellons who is returning with his family to the United States.

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Mildred E. White and Martha K. Tubesing have been asked by the Executive Committee of the American Friends Board of Missions to go to Cuba and Jamaica during the month of December in order that they might have first-hand knowledge of the work in these two fields, and thus be more effective in their work.

* * * *

Isaac and Elizabeth Hazard of New York Yearly Meeting, which Elizabeth Hazard serves as secretary, have completed a visit to California for the wedding of their daughter, Helen Elizabeth, to William Donald McNeeley. They also visited their son, Wilbur, in Santa Maria. On their return, they visited Kansas Yearly Meeting.

* * * *

Dr. Samuel Marble, incoming president of Wilmington College, will be inaugurated, November 23. On November 21 and 22, the American Friends Service Committee will hold its regular sessions at Wilmington, Ohio, with the fitting climax in the inauguration of Samuel Marble, who served several years with the Service Committee.

* * * *

THE AMERICAN FRIEND announces the appointment of D. Elton Trueblood as a member of the Editorial Council and F. Chase Stevenson, as a member of the Business Council, the two sections of the Friends Publication Board. Their appointments will be reviewed by the Executive Committee at its meeting next April. The names of the Publication Board appear regularly on the inside back cover of this journal.

* * * *

Young Friends who attended the Conference at Richmond the past summer will be interested in knowing that Hugh Maw, English Young Friend, has returned to his work in Germany. He is now in Cologne, working with the Service Committee Youth Center which has been established in barracks. Hugh Maw will be a correspondent for THE AMERICAN FRIEND from Germany. Watch for his articles and letters.

* * * *

Weston F. Cox, minister of Kansas Yearly Meeting, has led a small group of Friends in Tulsa, Oklahoma, in an enterprise of church building that might well serve as an example to Friends in other communities. It started in the homes of Friends where weekly prayer meetings were held and an organized Meeting was developed. Meeting in a rented store building, they were recognized as a Monthly Meeting in November, 1945. Later the building was purchased and moved to a suitable location where it was remodelled and made into a charming little meeting-house. It is now a substantial Meeting, but it started with a good imagination and prayer. It is located at 105 South Utica, Tulsa.

NEWS OF OUR MEETINGS

Kenneth and Ruthanna Pickering have come from Los Angeles to the Winchester Meeting, their new pastorate. They had previously served at Knightstown and Mooresville. A reception was held in the church. The carry-in supper and program was attended by over one hundred people.

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A large number of the membership enjoyed "Family Night" at the Friends church in Sheridan, Indiana, on Monday, August 5, when Friends and others gathered in honor of Carl and Eunice Darnell, who are going to Lynn, where Carl will serve as pastor while studying at Marion College. Following a dinner and social hour, a short service was held.

* * * *

On September 14, following the worship service, Friends of New London, Indiana, Meeting, gathered in the church basement for a basket dinner and program in honor of the new pastors, Clyde and Lenna Watson. The program consisted of music and short talks by members representing the different departments of the church, and response from the pastors.

* * * *

Second Friends Meeting of Indianapolis held a reception and program on the evening of September 16, for the new pastor, Wellington W. Whittlesey of California. His father, Nathan M. Whittlesey, is also a Friends' minister in California Yearly Meeting. The program consisted of special music, a welcome to the pastor by the church and by a member of the Ministerial Association. Following the program, a social hour was held in the church basement.

* * * *

New York City Meetings are planning a concert for November 7, at 8:30 p.m., at the David Mannes Music School, 157 East 74th Street, New York, for the benefit of food packages to German Friends and the War Committee of the Fellowship of Reconciliation. The performers are Karl and Vally Weigl, pianists; Ruth Krug, contralto; and Paul Doktor, violinist. This will be a delightful program and tickets, including tax, may be procured from Anna Curtis, 325 West 13th Street, New York City, 14.

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New London, Indiana, Quarterly Meeting convened on the evening of September 16, in the basement of the Russiaville church for a fellowship supper, and welcoming of two new pastors into the Quarterly Meeting. They are Clyde Watson and wife at New London, and Carl and Eunice Darnell, serving Lynn and West Middleton Meetings. They were introduced by the Quarterly Meeting superintendent, Frank Johnson. An interesting program, in which the different congregations furnished a special number, followed the supper and time of fellowship.

* * * *

Thomas E. Jones, president of Earlham College, spoke at the meeting for worship on October 11, at First Friends Church in Marion, Indiana. He came

with a concern for the spiritual revitalization of the Quaker church. Monthly Meeting was held with Kenneth Mart in charge of the opening service, and Vida Wright and Richard Andrews in charge of the business meeting following. In response to appeals for World Communion Day Gifts for Relief, two hundred and fifty-seven pounds of food and clothing were brought to the church, valued at nearly a hundred dollars.

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Plainfield Monthly Meeting, Western Yearly Meeting, in session on September 10, adopted *Faith and Practice* as its discipline. This was the first business meeting of Plainfield Meeting, following the 90th annual assembly of Western Yearly Meeting, at which time the new discipline was approved, with freedom for local and quarterly Meetings to adopt and follow it. Eleven people were welcomed into fellowship. While Milo and Addie Hinckle were on vacation, messages were given by H. Austin Smith, pastor of the Christian church at Mechanicsburg; Harold Smuck, minister to Young Friends; and Logan Smith of Indiana Yearly Meeting.

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Sheridan, Indiana, Friends held open house at the meetinghouse the afternoon of October 12, in honor of their oldest member, Elwood Millikan, who recently celebrated his ninety-second birthday. Elwood is an active member of the Meeting, seldom absent, whose counsel is sought in the different departments of the church. He is mentally alert and physically active, making daily trips to the farm on his bicycle, and having recently painted the farmhouse. His son, Arza, carries on the home farm and a daughter, Mrs. Telford Myers, lives in the Gray community. Among those who came to the church in his honor, were his sister, Lunda Moore, who recently celebrated her eighty-fifth birthday; and Cyrus Davis, a long-time friend and neighbor, six month Elwood Millikan's senior, who is pastor of Lamong Friends Meeting.

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Honey Creek Quarterly Meeting convened in regular session on October 4, at the Chester church. Charles A. Beals brought the message at the regular worship hour. Preceding the business session, Roy Clampitt, chairman of the Peace and Service Committee, conducted a panel discussion on present-day problems, and bills to come before Congress. Errol T. Elliott spoke in the evening on the theme, "A Christian Answer to Hungry Europe." The young people held a fellowship dinner at noon Sunday. In the afternoon, Harold Bacon, a member of the Men's Extension Committee of Iowa Yearly Meeting, presented charts and an explanation of plans for the camp site recently purchased at Pine Lake, near Eldora, Iowa. Errol Elliott spoke concerning the plight of the European young people. New Providence Friends were happy to have him remain for a week's series of meetings following Quarterly Meeting.

* * * *

Howard W. Cope, who has served Greensboro, North Carolina, Meeting for the past ten years in a most acceptable way, has resigned and accepted a call to Friends Memorial Meeting, Berkeley, California. Prior to his coming to Greensboro, he had served the Meetings at Marshalltown, Iowa, and Muncie, Indiana. The Greensboro Meeting has experienced progress during his ministry as shown by increased membership; clearance of all indebtedness; by the setting up of a substantial emergency and expansion fund; and the redecoration of the meetinghouse. Howard Cope, with his keen interest in missions, has been an inspiration to the Missionary Society and under his leadership the Missionary Council has undertaken to raise $900 by April 1, as half support of Willard and Christina Jones. The Meeting and community experiences a keen sense of loss in their leaving.

* * * *

Spiceland, Indiana, Friends Church has been issuing for the past year a newsletter, *Friendly Visitor*. Among their activities were the meeting of the Household Circle on September 10 in the basement of the church, when plans were laid for improvements to the parsonage. On Missionary Sunday, in September, Esther Coffin's class gave a musical program during the Sunday School exercises. The missionary society met with Irene Allen in September, when a comfort top was donated which the society expects to finish for a Christmas gift to Friends' missionaries in Oklahoma. On Missionary Sunday, Edna Burkett told of the living conditions of the people in the Tennessee mountains, among whom the Lintons, Scotts, and Pearl Spoon work. Spiceland Quarterly Meeting has a project for buying a refrigerator for the mission at Highgate, Jamaica, where Margaret Farlow is teacher of home economics. Sunday, September 28, was promotion day when certificates were given the children from the Nursery Department up to, and including, the Intermediate Department. Each of the ten children promoted from the Primary to the Junior Department received a Bible.

* * * *

Lindley J. Cook, pastor of Forest Avenue Friends Meeting in Portland, Maine, for the past eighteen years, has resigned this past summer, but will remain in the community and continue as pastor of the Oak Street Friends Meeting. The unassuming, self-sacrificing work with which he and his family have so faithfully served is deeply appreciated. Various persons have conducted services in the meantime, including Lelia Marstaller of Freeport, and George Hutchinson of Oak Street. John H. Phillips is beginning his ministry on a part-time basis for the Meeting. He is, at present, a member of the Methodist church, and his wife is Virginia Millward Phillips, daughter of the late Alberta Weymouth Millward, who was an active worker in the Meeting and Yearly Meeting. Several young people have returned to the community and Meeting, which gives added strength. An oil burner has been installed in the furnace and an electric range in the kitchen. The membership is praying for the greater need of spiritual growth and development.

HORIZON

President Truman and the fifty state and territorial Governors were urged to make overseas relief part of their 1947 Thanksgiving proclamations, in a telegram they received from Dr. A. L. Warnshuis, executive Vice-President of Church World Service.

* * * *

Dr. Cyril Forster Garbett, Archbishop of York, in London, has called upon the Church to "firmly refuse to accept the position that Europe must be divided into ideological camps." He said that if the European Continent becomes permanently split into Communist and non-Communist countries, another war will be "inevitable."

* * * *

Can a person "resign" from his race? That is what the Rev. Kenneth L. Patton of Madison, Wisconsin, decided to do. In order to give himself completely to the work of winning rights for people of color, he will thenceforward indicate "colored" on all questionnaires, and accept the role of colored people in all situations. He believes, though not certain, that he is part Indian, which will give some slight physical reality to his decision.

* * * *

Establishment of a new Department of Peace by the United States Government was urged by the annual Kansas Conference of the Methodist Church at Topeka, Kansas. "We call upon the Government of the United States," the Conference declared, "to establish a Department of Peace, headed by a secretary, with full cabinet standing, to study and promote policies and meas-

ures that will establish peace and justice within the United States and among the nations of the world."

* * * *

"The suburb is the real frontier for American Protestantism today," Dr. Alfred Grant Walton, Brooklyn, New York, president of the Congregational Christian Board of Home Missions, declared in an address to the eastern regional meeting of the Congregational Christian Churches. "The drift of populations from cities toward suburban areas and the establishment of many war-born communities call for many new churches to be built in areas heretofore untouched," he said.

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A proposal that parents who pay school taxes be given the right to demand that the State turn those taxes over to their church for the support of religious schools was made during the consecration of Rhode Island's first Protestant-operated parochial school. In making the proposal, the Rev. Karl Graesser, pastor of St. Paul's Lutheran church in Providence, emphasized that church members who had no children would continue to contribute their school taxes to the support of the public school system.

* * * *

A new experiment in Christian church unity began at Madras, India, with the formal inauguration of the Church of South India, which embraces all Protestant denominations in the area. The rites took place in St. George's Anglican Cathedral and were presided over by the Bishop of Central Travancore. The new Church, which will comprise a Christian community of about 1,200,000, unites the four Anglican dioceses of Madras, Travancore, Tinnevelly and Dornakal, the South India Provincial Synod of The Methodist Church, and the South India United Church. The latter body was itself a union of Presbyterian and Congregational Churches.

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Assailing American foreign policy which "assumes that there will be another world war," Bishop G. Bromley Oxnam called for the formation of a Methodist commission on international affairs to work on all levels for peace and a better humanity, in an address before the seventh Ecumenical Methodist Conference. "American bread, as it is now being given to the hungry of Europe, is not for the starving, but for those who will follow in our selected economic way," Bishop Oxnam declared. He said it was time the people of Europe were properly informed that the American people favor a free state to a political state, and are willing for other nations to solve some of their own problems.

PRIEST FOILS NAZIS

The Jews of Ujhely, Hungary, were hard hit during the war and their one thought was for the safety of the sacred objects apparently destined to destruction and desecration. The Roman Catholic Bishop of that area, the Right Reverend Franz Payer, came to their succor. He buried the precious Torah scrolls and other irreplaceable religious properties under the floors of a theatre and there they remained unharmed throughout the entire Nazi occupation.

IN MEMORIAM

ELLIS A. WELLS

Ellis A. Wells, son of Samuel and Elizabeth Wells, was born at Westfield, Indiana, and entered into rest on October 4, in Whittier, California. His early education was received from such Quakers as John Pennington and Absolum Rosenberger, and his preparation for the ministry was at the Moody Bible Institute. A birthright Friend, Ellis Wells was converted in early manhood under the ministry of Isum Wooten and began his life work immediately as superintendent of the Sunday School. In 1901, he was united in marriage with Clara Maris, a young minister, then of Earlham College. Then followed thirty-five years of ministry in Indiana, Iowa, Nebraska, and California. His ministry to shut-ins will be missed by them, his family, and his friends. Services were held in the First Friends Church with Willard Trueblood and Herschel Folger officiating. Burial was made at Rose Hills Memorial Park.

CONTRIBUTORS

MARY BLACKBURN — Osbourne Home stead, New Vienna, Ohio.

CLARENCE E. PICKETT—Executive Secretary, American Friends Service Committee, 20 South 12th Street, Philadelphia, Pennsylvania.

RUSSELL E. REES — Minister Chicago Monthly Meeting, 2208 West 111th Street, Chicago, Illinois.

RACHEL M. ROLSHEIM — 714 N. Main St., Walla Walla, Washington.

E. MERRILL ROOT—Professor, Earlham College, Richmond, Indiana.

ELBERT RUSSELL—2619 Bagside Drive South, St. Petersburg 5, Florida.

HAROLD SMUCK—Friends Minister to Youth, Western Yearly Meeting, Plainfield, Indiana.

DOUGLAS V. STEERE—Professor of philosophy, Haverford College, Haverford, Pennsylvania.

FLORETTA STINETORF—A Friend living at 345 College Avenue, Richmond, Indiana.

BIRTHS

WOODS—To Leslie and Ruth Williams Woods, a son, David Leslie, September 27, at New Providence, Iowa.

MARRIAGES

DILLE-CAVANAUGH — Elizabeth Cavanaugh to Lloyd Dille, on May 24, at Indianapolis, Indiana.

HADLEY-HADLEY—Hazel Fleda Hadley, daughter of J. Paul and Fleda Hadley of New Providence, Iowa, to O. Edwin Hadley, son of the late Jehu and Fannie Frazer Hadley, also of New Providence, at the Friends meetinghouse, September 14.

HARMAN-KNIGHT — Mary Cornelia Knight, daughter of Oliver N. Knight and the late Alta Winslow Knight, to William Albert Harman, son of Mr. and Mrs. A. Kent Harman of Mt. Airy, North Carolina, at her home in Guilford College, North Carolina, August 9, with Samuel L. Haworth officiating.

MCNEELY-HAZARD — Helen Elizabeth Hazard, daughter of Isaac and Elizabeth Hazard, to William Donald McNeely, on September 28, at Del Monte, California.

OSBORN-HUNTER—Beulah Mae Hunter to Wayne L. Osborn at Indianapolis, Indiana, on September 14.

WILLIAMS-CRONIN — Della Cronin to Oscar R. Williams, August 31, at Indianapolis, Indiana.

WILTS-HADLEY—Kathryn Jane Hadley, daughter of Wilson H. and the late Gladys M. Hadley of New Providence, Iowa, to Julius G. Wilts of Steamboat Rock, Iowa, at the New Providence Friends meetinghouse, September 3.

DEATHS

BROWN — Mellie Milner Brown, daughter of William W. and Harriet H. Milner, on October 3, in Van Nuys, California. She was born at Darlington, Indiana, but spent much of her youth in the Sugar Plain community. In 1898, she was united in marriage with Walter W. Brown. Together they were recorded as ministers by Amo Monthly Meeting and spent thirty-two years in pastoral work in Western, Ohio, Indiana, Kansas and California Yearly Meetings. Besides the husband, she leaves a daughter, Esther Mae Brown, a sister and a brother. Services were conducted in the Church of the Recessional on October 7, at Glendale, California, by George H. Moore, pastor of the Los Angeles Meeting, assisted by J. A. Morris Kimber.

CARTER—Mordecai Carter, aged ninety-two years, on September 16, at Indianapolis, Indiana. He was the son of Newlin and Beulah Hunt Carter, and was born in Plainfield. He was a member of First Friends Meeting in Indianapolis. Services were held in Plainfield, with Herbert Huffman, his pastor, in charge. Surviving are his wife, Lois Brown Carter; a daughter, Lucile Inke; a son, Leland Carter; and three grandchildren, all of Indianapolis.

COPE—Jennie Compton Cope on September 4, in Indianapolis. She was born in Spiceland, Indiana, and was a member of First Friends Church in Indianapolis. Surviving are a son, Dr. Arthur C. Cope of Boston, and a niece, Ruth Elva Compton, of Indianapolis. Services were held in Indianapolis.

HADLEY—Florence Henley Hadley, on September 3, at Indianapolis, Indiana, aged seventy years. She was born in Carthage, Indiana, the daughter of William Penn Henley, and was a graduate of Earlham College. Surviving are the husband, Murray N. Hadley; and three sons; Frederick M. and David, both of Indianapolis, and William H. of Pennsylvania. Herbert Huffman and Alvin T. Cope were in charge of services.

FURBAY — Caroline Wood Furbay, aged eighty years, at the home of her son, Guy W. Furbay, in Zanesfield, Ohio. She was for many years an elder in the Gilead Meeting, near Mt. Gilead, Ohio. She was the mother of James R. Furbay, director of publications at the Friends Central Offices in Richmond; Dr. John H. Furbay, educator, lecturer and official of the TWA airlines; Mary Taylor, business woman of Houston, Texas; and two sons, William T. and Walter R., on farms in the home community. Guy W. Furbay is a Friends' minister and pastor of the Zanesfiield Community Church.

MOREFIELD—Rose Ann Morefield, on September 18, at Alva, Oklahoma, at the age of eighty-one years. She was the daughter of Samuel and Rose Ann Huff. She and her husband were largely instrumental in establishing the Liberty Friends Meeting near Capron, Oklahoma, and later helped to build the church at Alva. Surviving are four children: Bernice Harding and Chalmer Morefield of Alva, Glenn of Enid, and Jess of San Bernardino, California; and two sisters, Tillie Deaton and Martha Oskins. Services were conducted by the pastor, Allen Bowman, from the meetinghouse.

PHELPS—Daisy Phelps, a member of First Friends church of Indianapolis, on September 16. Her kindly disposition made her loved in the Meeting. Surviving is a brother, Tracy Phelps, also a member of First Friends. Services were held at her home with Herbert Huffman, pastor, in charge.

HAROLD—Halcy J. Harold, member of First Friends Church of Indianapolis, on October 12. She was born in Carmel, Indiana, the daughter of Dr. and Mrs. I. S. Harold. Most of her life was spent in Richmond and Indianapolis. Surviving is a brother, Earl J. Harold, a Friends' minister of New Smyrna Beach, Florida, and two nieces.

RICHARDS—Burkes Richards of Minneapolis, Minnesota, died September 4. He is survived by his wife, Mary, and two sisters, living in Indianapolis.

STOUT—Julia Ann Stout on September 18, at Peoria, Illinois, aged eighty-one years. She was the daughter of Alexander and Amanda Henderson, and the widow of the late Lewis E. Stout. A charter member of Hazelwood Meeting, Western Yearly Meeting, she was always active in the work of the church. Survivors are Westine L. Shufelt, Wyandotte, Oklahoma; Helen Phillips, Peoria, Illinois; Dr. L. O. Lietzman, Whittier, California; and Loran C. Lietzman, Mooresville, Indiana; and seven grandchildren. Services were conducted at Mooresville, Indiana, by Milo S. Hinckle and H. Earl Cox, burial being in North Branch Cemetery.

LOCAL MEETING DIRECTORY

ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before the third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

ANN ARBOR, MICHIGAN
Meeting for worship: during summer, each First-day, 10:30 a.m. at the Unitarian Church, 1917 Washtenaw Ave.; beginning in September, each First-day, 4 p.m. at the Presbyterian Church, 1432 Washtenaw Ave. Visitors and Friends new to community welcome. For information, telephone William J. Schlatter, Clerk, at 2-7966.

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK
Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 11:00 a.m.; Monthly Meeting (following 6:30 p.m. supper) every first Friday. Phone Plaza 9670 or George Watson, Butterfield, 2592.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone: 6-5735.

DETROIT, MICHIGAN
First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship; Howard W. Cope, Minister.

HIGH POINT, NORTH CAROLINA
Central Friends Meeting, South Main and Commerce Streets, Bible School 9:45; Meeting for Worship, 11:00; Evening Worship and Youth Activities, 6:30; Cecil E. Haworth, Minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45; Family Night dinners, Friday at 6:15 p. m.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11:00 a. m.; Evening Worship, 7:30 p. m., George H. Moore, minister. RI-8408.

LYNN, MASSACHUSETTS
Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA
Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON
Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 5 through April, each Sunday at 11:00 a.m. All are welcome.

PASADENA, CALIFORNIA
First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p. m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON
University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave..N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

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THE INN

As this is being read the Pocono Mountains of northeastern Pennsylvania are coming forth in a blaze of autumn glory. Near us the prevailing trees of the forest are oaks of several varieties. Over the other side of our horizon, beyond friendly Wismer Mountain, beeches and maples make up the woods. Scattered everywhere are many pines and hemlocks making a giant Turkish rug of the mountain sides.

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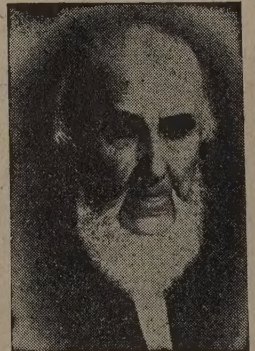

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